DOCUMENT RESUME

ED 030 514 RC 003 494

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Education-Related Preferences and Characteristics of College-Aspiring Urban Indian Teenagers: A Preliminary Report.

Minnesota Univ., Minneapolis. Training Center for Community Programs.
Pub Date May 69
Note-32p.
EDRS Price MF-$0.25 HC-$1.70
Descriptors-*Academic Aspiration, American Indian Languages, *American Indians, Educational Attitudes, *Higher Education, Minority Group Teachers, Occupational Choice, Recruitment, *Secondary School Students, Teacher Shortage, *Urban Youth
Identifiers-*Chippewas, Minneapolis

A specially designed questionnaire was given to teenage urban Indians at a dance held for them in Minneapolis to determine the number who were "College Aspirants" (CA) or "Non-College Aspirants" (NCA) along with their preferences and characteristics. It was found that out of 135 usable responses, 95 were interested in attending a university (CA). In the CA group there were slightly more females, age ranged from 12 to 19 with median age at 14, and better than half were in the 7th, 8th or 9th grades. This group showed a strong interest in learning more about their tribal language (mostly Chippewa), history, and culture. Attitudes about school, influences of teachers, relatives, and friends, and vocational and college preferences for both the CA and NCA groups were compared. The conclusions included that: (1) a substantial number of students had positive orientation towards college and efforts should be made to recruit them; (2) courses at the universities should include Indian studies; and (3) because of the shortage of Indian teachers, more efforts should be made to communicate to Indian students the opportunities and potentialities of teaching as a career. Tables of statistics and questionnaire responses are appended. (RH)

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EDUCATION-RELATED PREFERENCES AND CHARACTERISTICS OF COLLEGE-ASPIRING URBAN INDIAN TEENAGERS: A PRELIMINARY REPORT

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EDUCATION- RELATED PREFERENCES AND CHARACTERISTICS OF COLLEGE-ASPIRING URBAN INDIAN TEENAGERS: A PRELIMINARY REPORT

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May, 1969

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EDUCATION-RELATED PREFERENCES AND CHARACTERISTICS OF COLLEGE-ASPIRING URBAN INDIAN TEENAGERS: A PRELIMINARY REPORT

ORIGIN OF THE SURVEY

On April 13, 1969, a special meeting of research team members of the National Study of American Indian Education from Baltimore, Chicago and Minneapolis met in St. Paul to discuss the part urban Indian education should play in the larger National Study. Professor Robert Havighurst, Study Director, was chairman for the session and invited guests included Dr. James Wilson, Indian Desk, Office of Economic Opportunity: Madison Coombs, Bureau of Indian Affairs; and Mr. William Craig, President of the American Indian Students' Association, University of Minnesota and Staff Member, Minneapolis Department of Civil Rights.

During the 1½-day conference the problem of securing data from inner-city Indian teen-agers was raised, and Dr. Wilson suggested holding a free dance exclusively for Indian teen-agers at which a brief questionnaire could be administered. Mr. Craig offered the sponsorship of the American Indian Students' Association for such an affair in Minneapolis, and Professor Arthur Harkins, University of Minnesota, volunteered to design the questionnaire* and provide staff assistance with planning and executing the dance. Subsequently, the aid of a University of MInnesota undergraduate social science class studying urban Indians in the United States was enlisted, and the class successfully solicited donations of facilities, food and entertainment for the dance.

On Friday, May 9 from 11 A.M. to 5 P.M. the dance was held as Coffman Union, University of Minnesota. A special exhibit of posters entered in a contest for Indian children and teen-agers decorated the ballroom. An acid rock band provided music and a light show, and hotdogs, soft drinks and potato chips were served. Indian parents served as chaperones for the dance. Indian students were excused from school for the event.

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*The questionnaire was in part constructed from items developed earlier by Professor Murray Wax, University of Kansas, and by several researches involved in the National Study of American Indian Education, directed by Professor Robert Havighurst, University of Chicago.

As students entered the ballroom, they were given the questionnaire to complete, and each student was instructed to write his name on a numbered stub attached to the questionnaire and deposit it into a box from which prize winners later would be drawn. Both cash and merchandise prizes were awarded throughout the afternoon. Most of the students who completed questionnaires (which were not mandatory) did so at the beginning of the event; a few did not complete questionnaires until later in the afternoon. A copy of the questionnaire is attached to this report.

Usable questionnaires from 135 Indian teen-agers were obtained at the dance.

CLASSIFICATION OF RESPONDENTS

These Indian teen-agers were classified as "College Aspirants" (CA) or "Non-College Aspirants" (NCA) on the basis of their responses to three questions:

(1) What do you think you would like to study in college?

_____

(2) How do you think you would feel about college?

_____Would like it very much.

_____Would like it o.k.

_____Wouldn't care.

_____Wouldn't like it.

_____Would hate it.

(3) What kind of college would you like to go to best?

_____

Eighty-five of the 95 respondents classified as CA answered question number 2 above "would like it very much" or "would like it o.k.". Six respondents classified as CA ansered that question "wouldn't care", but were highly specific in their responses to questions numbers 1 and 3 above, suggesting that thought had been given to attending college. Four respondents classified as CA did not

answer question number 2 above, but indicated in their responses to questions number 1 and/or 3 above some interest in higher education.

Of the forty respondents classified NCA, 9 did not respond to any of the three questions above, and 15 answered "wouldn't care" to question number 2 above but either gave no answer to the other two questions or answered them in a manner suggesting a negative attitude toward college. Eight respondents said they "wouldn't like" college and either did not answer the remaining two questions or gave appropriately consistent answers to these questions. Seven respondents said they "would hate" college and either did not answer the other two questions or answered them in a way suggesting negative attitudes. One respondent said he "would like it o.k.", but answered the other two questions in a manner inconsistent with that response.

PURPOSE OF THIS REPORT

This report is intended to provide an initial analysis of questionnaire responses from the 135 Indian teen-agers who attended the dance. The data are presented in the accompanying tables for each question and they are classified by CA (N=95) and NCA (N=40), since it was believed that such a classification would be most useful in the immediate future. At least three groups at the University of Minnesota may find this initial report useful: those concerned with the recruitment and retention of minority students at the University; members of the University of Minnesota Department of American Indian Studies; and the American Indian Students' Association. The report will be widely circulated in the hope that others may also find it of value. A more complete analysis will follow in a few weeks.

Because it <u>is</u> a quick report, results do not show, for example, sex, age or grade-level differences. Additionally, further refinement of the data might eliminate the responses of the seven teen-agers from Cass Lake, Minnesota, who were guests at the dance, but who might not be regarded as <u>Urban</u> Indians. It is

hoped that these short-comings will not materially reduce the immediate usefulness of this report.

The narrative summary ofsurvey results which follows will concentrate upon the responses of those Indian teen-agers classified as CA. Where they are not discussed, NCA responses can be found in the tables which follow the narrative. A copy of the questionnaire appears behind the tables.

At the end of each major section of the narrative, specific conclusions and suggestions are outlined.

CHARACTERISTICS OF CAs

Most (83.2%) of the CAs specified that they were from Minneapolis, but small proportions gave as their "town" St. Paul, Hopkins, Cass Lake, Chicago and Mille Lacs. When asked for the name of their school, 86.3% listed schools in Minneapolis. More than two-thirds (67.3%) of the CAs were from Phillips Junior High School and Franklin Junior High School, the two inner-city Minneapolis schools with high concentrations of Indian students. Undoubtedly influencing attendance at the dance from these two schools was the fact that bus transportation was provided for students from Phillips and Franklin by Indian Upward Bound, an O.E.O. funded anti-poverty and educational program with offices in the two schools.

The CAs ranged in age from 12 to 19, and the median age was 14. Most of them (69.5%) were in the age range 13 to 15. There were slightly more females (52.6%) than males (47.4%). Better than half (55.8%) gave as their school grade the 7th, 8th or 9th grade. The surprisingly large "no answer" category of responses to the question (26.3%) is due to apparent misunderstanding of the question, which requested "grade level". Some CAs gave such responses as "average", "B", and "C", while others simply did not answer the question.

When asked for their place of birth, most of the CAs indicated that their origins were in Minnesota (83.1%). A majority (57.9%) reported that they were born in northern Minnesota towns or reservations; frequently identified were White Earth (10.5%), Red Lake (13.7%), Cass Lake (21.0%), and Cloquet (6.4%). One-fourth (25.2%) of the CAs were born in Minneapolis or the southern Minnesota area, and 7.4% gave their birthplace as another state, including North Dakota, South Dakota, Montana, Wisconsin, Illinois and Colorado.

The CAs came from fairly large families. They reported having from 0 to 13 sisters, with the median being between 2 and 3. From 0 to 8 brothers were reported, and the median number was 3. The average number of siblings thus is 6 (including the respondent), and to that number would be added parents and/or extended family members.

Chippewa was the predominant tribe (84.4%) among the CAs. Very small proportions of Sioux, Blackfoot, Chippewa-Sioux, and Sioux-Oneida appeared. Most of the CAs (56.8%) reported that no language other than English was spoken at home. However, a large minority (32.6%) said that Chippewa was spoken in the home. Other Indian and non-Indian languages spoken at home were reported by 5.4% of the CAs. Less than one-third (28.4%) of the CAs reported that they speak their tribal language, and all of these persons gauged their ability to speak it as "not so well".

About one-third (35.8%) of the CAs said that they have relatives in college. (This was double the proportion of NCAs who had college-student relatives.) There was no concentration of relatives in a particular college, with small numbers reported to be attending Bemidji State College, Moorhead State College, Mankato State College, the University of Minnesota (3.2% of the CAs had relatives here), and "out of state". About one-third (31.6%) of the CAs said that they have friends who are planning to go to college. (This is almost double the proportion of NCAs who reported college-bound friends.) The University of Minnesota had attracted the friends of 8.4% of the CAs, and smaller proportions reported that

their friends were attracted to Haskell, Bemidji State College and Kansas University.

Most of the CAs felt that their present age range is a happy time; 46.4% said they were very happy from age 13 to 15 and 37.9% found ages 8 to 12 to be very happy. When asked for periods in their lives when they felt very sad, only 18.9% said that age 13 to 15 is such a time; 28.4 said ages 8 to 12 was a time when they were very sad, while 31.6 specified ages 4 to 7.

About one-third (35.8%) of the CAs did not answer when asked where they preferred to spend their spare time. Very small proportions said they spend their leisure hours at home or at school. Almost one-fourth (23.1%) specified the Indian Teen Center, about one-tenth (9.5%) said "with a friend", 8.4% responded "outside", and smaller proportions gave other responses.

Conclusions and suggestions:

1. A substantial group of inner-city Indian teen-agers with positive orientation toward higher education exists in Minneapolis. Thus, if the high-school drop-out barrier can be surmounted (or if appropriate alternatives to a conventional high-school education can be devised), recruitment of Indian college students can proceed on the local level, although the matter of appropriate recruitment approaches and incentives may need to be explored.

2. While an impressive minority of these persons are natives of Minneapolis, most were born in northern Minnesota towns or reservations. The evidence of recent rural-urban migration is clear, and more knowledge about the nature of migratory patterns may be needed in order to deal effectively with this population. For example, with a population of urban Indian college students, does the return of the family to the reservation signal the withdrawal of the student from college so that he or she can take part in such a family event? Would a flexible transfer system between the University of Minnesota and the state and private college systems be appropriate? Is the nature of Indian family attitudes toward higher education such that "sticking it out" in college will be encouraged?

3. Having relatives in college and friends who plan to go to college may be an important influence upon Indian teen-agers' decisions about their future education. Thus, effective college recruiting may have to utilize existing kinship and friendship patterns to a considerable extent. If Indians are better able to ascertain these patterns, and are better able to relate to other Indians, the need for Indians to serve as college recruiters is apparent.

4. Insofar as structuring a Department of American Indian Studies suited to the characteristics of local Indians is concerned, the predominance of the Chippewa tribe is reinforced by this study. Urban Indian teen-agers in Minneapolis do not seem more likely to have non-Chippewa tribal origins than the general Indian population in this area.

5. If an Indian language is spoken at home, it is likely to be Chippewa for this group. Not many college-aspiring Indian teen-agers themselves speak Chippewa, and those who do say they do not speak it well. The need for Chippewa language courses thus is more apparent.

6. Working with indigenous Indian teen-age organizations such as the Teen Centers may be fruitful, since these organizations provide a fairly popular gathering-place for Indian teen-agers. University involvement with such groups (such as arranging tutorials and other services supportive of the educational process) may be valuable as a means to establish first contact between Indian teen-agers and higher education institutions.

7. On campus there may be a strong need for parallel Indian youth organizations, such as the University of Minnesota American Indian Students' Association, and such groups may need their own physical facilities for meetings and leisure activities.

8. The relatively large average family size of the CAs, together with the observation that most of these students come from poverty-area schools, suggests that financial support for many will be essential. Relevant counseling and other assistance will also be required.

CAs AND SCHOOL

Only 4.3% of the CAs said that any of their teachers spoke a tribal language. Most (58.9%) reported that there were no such teachers, but 34.7% were not sure. When asked, "Would it help you in school if they did?", one-third (31.6%) replied "yes", 30.5% said "no", and 36.8% were "not sure".

More definite judgements were made about the tribal knowledge of teachers. Fully two-thirds (67.3%) ofthe CAs said that their teachers knew "very little" or "nothing at all" about their tribe. One-fifth (22.3%) said that their teachers knew "some" about their tribe, but only 3.1% judged that their teachers knew "much" about the subject. A majority of the CAs (60%) thought it would help them in school if teachers knew more about their tribes, while 24.1% were not sure and only 8.5% thought it would not help.

A majority (61.1%) of the CAs indicated that they "like school o.k.". About one'tenth (9.5%) "like it very much", 13.7% "don't care", 7.4% "don't like it", and 7.3% "hate it".

Of particular importance to those reading this report will be the responses of the CAs to the three questions upon which the CA - NCA classification was based. Responses to the question, "How do you think you would feel about college?" have already been discussed. The Indian teen-agers also were asked, "What do you think you would like to study in college?" The following table divides the responses of the CAs into three categories according to the relevance of higher education: those which there is uncertainty; those indicating that vocational training might be more appropriate; and those appropriate to higher education.

COLLEGE - ASPIRANT RESPONSES TO THE QUESTION, "WHAT DO YOU THINK YOU WOULD LIKE TO STUDY IN COLLEGE?"

Relevance of Higher Education

(Percentages)

RESPONSE	UNCERTAIN	DOUBTFUL	LIKELY
N.A.	25.3		
Don't know	9.5		
"Nothing"	1.1		
"Anything"	1.0		
Mechanic		3.2	
Industrial Arts		1.0	
Drafting		1.0	
Nursing		5.3	
Computer Technician		1.0	
Stewardess		2.1	
Printing		1.1	
Indian history, culture			4.3
History			1.0
Art			8.4
Law			6.4
Science			3.2
Electronics			2.1
Art-sciences-gym			2.0
English			3.2
Cooking-English			1.0
French			1.1
French-Law			1.0
Languages			2.0
Social Work			2.1
Business			1.1
Interior Decoration			1.0
Health			1.1
Metals			1.1
Gym			1.0
Forestry			1.1
Teaching			1.1
Math			1.1
Doctor			1.0
"Doctor's Degree"			1.1
	36.9	14.7	48.5

The third classification question asked was, "What kind of college would you like to go to best?" Half (50.5%) of the CAs did not answer the question or said they did not know. The University of Minnesota was named by 11.7%, and Augsburg, UCLA, USC, Harvard, Yale, University of Minnesota General College, Bemidji State College, Mankato State College and Haskell were specified by 18%. An Indian college was desired by 4.2%, and 3.2% simply wanted to go to college in Minnesota.

Conclusions and suggestions:

1. The CAs were quite divided on the matter of the desirability of having teachers who spoke their tribal language. However, if there is any educational benefit to be derived from such a teacher skill, teachers-in-training at the University who wish to work especially with Chippewa children (as well as others who wish to work with Minnesota Indians) will need to learn Chippewa.

A six-quarter Chippewa language course is part of the first-year curriculum of the Department of American Indian Studies at the University of Minnesota. Such courses should be made available on an off-campus basis as soon as possible.

2. These students perceive that their teachers' knowledge of Indian tribal history and culture is inadequate, and most of them feel that it would help them in school if teachers knew more about their tribes. This cue is another which should be heeded by those structuring the Department of American Indian Studies, as well as those concerned with teacher training.

3. Most of the CAs who specified a prospective field of study for their college years chose subjects that are relevant to higher education institutions. Only 15% of the CAs named subjects more suited to vocational schools. This suggests that the CAs have a somewhat realistic notion of what college is all about, although this survey has nothing to say about the ability of the CAs to do college work -- another aspect of reality which must be considered.

ASPIRATIONS

The survey included several questions about aspirations. More than three-fourths (76.8%) of the CAs said they would like to learn a tribal language, and an even larger proportion (86.3%) expressed an interest in learning more about their tribes. Most of the CAs (69.5%) said they would not like to be a teacher; only about one-fourth (23.2%) were interested in becoming teachers. When asked, "After graduation, where would you like to live?" about one-fourth (24.2%) specified Minneapolis or "city". Other responses to this question were varied and highly specific, but 11.6% chose California and 17% cited locations in reservation areas of rural Minnesota. The CAs also were asked, "After graduation, what kind of work would you like to do?" More than one-third (35.9%) did not answer the question or said they did not know. Other responses to the question were extremely varied and quite specific. This category with the largest proportion of responses was secretarial-clerical (13.7%). A fairly crude classification of those occupations specified according to whether or not college training is normally required for entrance yields the following results:

COLLEGE ASPIRANTS' OCCUPATIONAL PREFERENCES ACCORDING TO NEED FOR PREPARATION THROUGH HIGHER EDUCATION

	PERCENT OF CAs (N=95)		
OCCUPATION SPECIFIED	COLLEGE REQUIRED	COLLEGE NOT REQUIRED	EDUCATION UNCERTAIN
No Answer			24.2
Don't Know			11.7
"Anything"			3.2
"Easy Work"			1.1
Work with Indians			1.1
Housewife			1.0
Secretarial-Clerical		13.7	
Mechanic		7.4	
Nurse		6.3	
Stewardess		4.3	
Printing		2.1	
Truck Driver		1.1	
Cab Driver		1.0	
Army		1.0	
Baseball		1.1	
Electronics		1.0	
Computer Programmer		1.0	
College		1.1	
Draftsman		1.0	
Teacher	6.4		
Social Worker	2.0		
Lawyer	2.0		
Interior Decorator	1.1		
Forestry	1.0		
Art Teacher	1.1		
Interpreter	1.1		
Architect	1.0		
	15.7	42.1	42.3

Conclusions and suggestions:

1. The CAs' interest in learning more about tribal language, history and culture is evident and strong. The implications for Chippewa language, history and culture course offerings at the University are clear.

2. Less than one-fourth of the CAs showed an interest in becoming teachers. The current critical shortage of Indian teachers in Minnesota suggests that efforts might be undertaken to (1) further encourage those Indian students who now have an interest in teaching and (2) communicate to others in a more effective fashion the opportunities and potentialities of teaching as a career. Another measure to ease the Indian teacher shortage problem would be to import (if necessary) Indian teachers with BA degrees from out-of-state, employ them in metropolitan school systems, and structure a part-time graduate training sequence in minority education at the University. This measure is being studied at present.

3. The analysis of responses to the question asking for occupational preference suggests that many of the CAs are uncertain about their vocational futures (or perhaps wish to defer that choice until after high school graduation and, possibly, college). Of those who specified an occupation, most named jobs that probably would not require a college education for entrance. These results are not particularly surprising when one considers that (for Caucasians at least) occupational preferences typically do not become stable until the late teens, and that most youths' knowledge of alternative vocational opportunities is severely restricted to those jobs held by friends and relatives (and to grossly inadequate occupational guidance provided through the public schools).

INTERPERSONAL RELATIONS

A series of questions were asked to probe the type of interpersonal relationship preferred under given circumstances. For each question the respondent was permitted to choose "one of my relatives", "one of my teachers", or one of my friends".

When asked to select the most-liked person, a majority (55.8%) of the CAs chose a friend. A relative was selected by 37.9% and only 4.3% indicated a teacher. When asked to identify a preferred companion for a trip, the same pattern emerged: 53.7% preferred a friend, 42.1% named a relative, and only 3.2% chose a teacher.

Somewhat similar results occurred when the matter of personal problems was explored in the questionnaire. In discussing such problems, 42.1% of the CAs said they were best understood by a friend, 37.9% by a relative, and 15.8% by a teacher. When seeking advice about a personal problem, 45.4% of the CAs said they sought out a friend, 43.1% preferred a relative, and only 5.3% named a teacher. An interesting difference occurred when the importance of advice was queried: 67.4% of the CAs said they paid more attention to advice from relatives, 15.8% chose a teacher, and 12.6% named a friend.

Slightly less than half of the CAs (44.2%) said that praise meant more to them when it came from relatives. Praise from friends was valued most highly by 26.3%, and 20% said praise meant more when teachers conferred it. When asked whom they would first tell if they had just received an important award for doing something, 63.2% of the CAs said "one of my relatives". Friends ranked second with 26.3% of the respondents and 7.4% elected to name a teacher.

An interesting contrast to the pattern of interpersonal relationships outlined above appears in the responses to the statement, "If I were working on an important project for my best friend and needed help, I would ask_____". Teachers were chosen by 36.8% of the CAs, while relatives and friends each were identified by 29.5%.

Conclusions and suggestions:

1. The CAs' responses to questions about interpersonal relations confirm the very strong influence of relatives and friends upon Indian youth. Insofar as the results of this questionnaire are concerned, teachers do not seem to be a significant interpersonal influence upon Indian students. Only in the context of task assistance do they outrank friends and relatives, and that difference is not great.

2. The importance of support from friends and relatives for educational endeavors is thus underlined. Educational programs for Indians may depend largely for their success upon the <u>active</u> support of the Indian youth's circle of friends and relatives. Substantial involvement of members from the Indian community in structuring educational programs for and about Indians may be essential. It may be necessary for Indian college recruiters to spend time communicating the purposes, advantages, and practical problems of college education to the relatives and friends of potential Indian college students.

3. A further source of academic motivation for Indian youth might be to strengthen teacher influence through encouraging teachers to learn Chippewa and to develop reasonable competence in Indian history and culture. In this way it is possible that skills might be developed which would enable teachers to relate to their Indian students in a more positive and productive fashion.

URBAN INDIAN TEEN-AGERS' RESPONSES TO HIGHER EDUCATION QUESTIONNAIRE

College Aspirants vs. Non College Aspirants

	CA		NCA	
AGE	N	%	N	%
12	14	14.7	2	5.0
13	27	28.4	10	25.0
14	21	22.2	12	30.0
15	18	18.9	7	17.5
16	4	4.3	4	10.0
17	4	4.2	4	10.0
18	5	5.3	1	2.5
19	2	2.1	0	0.0
	95	100.1	40	100.0

	CA		NCA	
SEX	N	%	N	%
Male	45	47.4	18	45.0
Female	50	52.6	22	55.0
	95	100.0	40	100.0

	CA		NCA	
GRADE	N	%	N	%
NA	25	26.3	5	12.5
Out of School	3	3.2	2	5.0
University	2	2.1	0	0.0
6	2	2.1	0	0.0
7	14	14.7	6	15.0
8	20	21.1	11	27.5
9	19	20.0	7	17.5
10	5	5.3	5	12.5
11	3	3.2	3	7.5
12	2	2.1	1	2.5
	95	100.1	40	100.0

	CA		NCA	
NAME OF TOWN	N	%	N	%
Minneapolis	79	83.2	27	67.5
St. Paul	1	1.1	1	2.5
Hopkins	1	1.0	0	0.0
Cass Lake	6	6.4	2	5.0
Chicago	1	1.0	0	0.0
Mille Lacs	2	2.0	0	0.0
Park Rapids	0	0.0	1	2.5
Garrison	0	0.0	1	2.5
Ponsford	0	0.0	1	2.5
NA	5	5.3	7	17.5
	95	100.0	40	100.0

SCHOOL	CA N	CA %	NCA N	NCA %
NA	7	7.4	0	0.0
Out of school	0	0.0	2	5.0
Ascension	0	0.0	1	2.5
Phillips	48	50.5	12	30.0
Franklin	16	16.8	13	32.5
South	5	5.3	4	10.0
Cass Lake	5	5.3	2	5.0
North	4	4.3	3	7.5
Lincoln	3	3.2	0	0.0
Henry	2	2.1	0	0.0
Willard	1	1.0	0	0.0
Central Jr.	1	1.1	0	0.0
Folwell	1	1.0	0	0.0
Central	1	1.1	2	5.0
Mechanic Arts	1	1.0	1	2.5
	95	100.1	40	100.0

BIRTHPLACE	CA N	CA %	NCA N	NCA %
NA	9	9.6	2	5.0
Beaulieu	1	1.1	0	0.0
White Earth	10	10.5	4	10.0
Fergus Falls	1	1.0	0	0.0
Brainerd	1	1.1	0	0.0
Red Lake	13	13.7	4	10.0
Cass Lake	20	21.0	6	15.0
Cloquet	6	6.4	5	12.5
Mahnomen	1	1.0	0	0.0
Crookston	1	1.1	0	0.0
Cook	0	0.0	1	2.5
Virginia	1	1.0	0	0.0
Pine City	0	0.0	1	2.5
Park Rapids	0	0.0	2	5.0
Nett Lake	0	0.0	1	2.5
Sauk Center	0	0.0	1	2.5
Mankato	1	1.1	0	0.0
Crystal	1	1.0	0	0.0
Shakopee	1	1.1	0	0.0
Redwood Falls	1	1.0	0	0.0
Minneapolis	20	21.0	9	22.5
St. Paul	0	0.0	2	5.0
North Dakota	1	1.1	1	2.5
South Dakota	1	1.0	0	0.0
Montana	1	1.1	0	0.0
Wisconsin	2	2.1	1	2.5
Illinois	1	1.0	0	0.0
Colorado	1	1.1	0	0.0
	95	100.1	40	100.0

LANGUAGES SPOKEN AT HOME, OTHER THAN ENGLISH	CA N	CA %	NCA N	NCA %
NA	4	4.2	10	25.0
Chippewa	31	32.6	16	40.0
Sioux	3	3.2	1	2.5
French-Chippewa	1	1.1	0	0.0
French	1	1.1	0	0.0
Spanish	0	0.0	2	5.0
German	1	1.0	0	0.0
None	54	56.8	11	27.5
	95	100.0	40	100.0

NUMBER OF SISTERS	CA N	CA %	NCA N	NCA %
NA	1	1.0	1	2.5
None	12	12.6	2	5.0
1	21	22.3	5	12.5
2	14	14.7	8	20.0
3	17	17.8	10	25.0
4	14	14.7	8	20.0
5	8	8.5	6	15.0
6	3	3.2	0	0.0
7	0	0.0	0	0.0
8	2	2.1	0	0.0
9	2	2.1	0	0.0
10	0	0.0	0	0.0
11	0	0.0	0	0.0
12	0	0.0	0	0.0
13	1	1.1	0	0.0
	95	100.1	40	100.0

NUMBER OF BROTHERS	CA N	CA %	NCA N	NCA %
NA	1	1.1	1	2.5
None	11	11.7	3	7.5
1	19	19.9	9	22.5
2	16	16.8	5	12.5
3	19	19.9	4	10.0
4	15	15.8	10	25.0
5	8	8.5	3	7.5
6	2	2.1	2	5.0
7	2	2.1	2	5.0
8	2	2.1	1	2.5
	95	100.0	40	100.0

TRIBE	CA N	CA %	NCA N	NCA %
NA	7	7.3	3	7.5
Don't know	1	1.0	0	0.0
Chippewa	80	84.4	36	90.0
Sioux	3	3.2	1	2.5
Chippewa-Sioux	1	1.1	0	0.0
Sioux-Oneida	1	1.0	0	0.0
Blackfoot	2	2.1	0	0.0
	95	100.1	40	100.0

SPEAK TRIBAL LANGUAGE	CA N	CA %	NCA N	NCA %
Yes	27	28.4	12	30.0
No	68	71.6	28	70.0
	95	100.0	40	100.0

IF SO, HOW WELL?	CA N	CA %(of 95)	NCA N	NCA %(of 40)
Very well	0	0.0	0	0.0
Average	0	0.0	0	0.0
Not so well	27	28.4	12	30.0
	27	28.4	12	30.0

LIKE TO LEARN TRIBAL LANGUAGE?	CA N	CA %	NCA N	NCA %
NA	0	0.0	2	5.0
Yes	73	76.8	26	65.0
No	6	6.4	9	22.5
Not sure	16	16.8	3	7.5
	95	100.0	40	100.0

DO ANY OF YOUR TEACHERS SPEAK A TRIBAL LANGUAGE?	CA N	CA %
NA	2	2.1
Yes	4	4.3
No	56	58.9
Not sure	33	34.7
	95	100.0

Would it help if they did?	CA N	CA %	NCA N	NCA %
NA	1	1.1	1	2.5
Yes	30	31.6	12	30.0
No	29	30.5	18	45.0
Not sure	35	36.8	9	22.5
	95	100.0	40	100.0

Interested in Learning More About your Tribe?	CA N	CA %	NCA N	NCA %
NA	1	1.1	1	2.5
Yes	82	86.3	26	65.0
No	2	2.1	6	15.0
Not sure	10	10.6	7	17.5
	95	100.1	40	100.0

What Do Teachers Know About Your Tribe?	CA N	CA %	NCA N	NCA %
NA	5	5.3	2	5.0
Not sure	2	2.1	0	0.0
Much	3	3.1	1	2.5
Some	21	22.3	13	32.5
Very little	35	36.8	13	32.5
Nothing at all	29	30.5	11	27.5
	95	100.1	40	100.0

Would it Help if Teachers Knew More About Your Tribe?	CA N	CA %	NCA N	NCA %
NA	6	6.4	3	7.5
Yes	57	60.0	16	40.0
No	9	9.4	13	32.5
Not sure	23	24.2	8	20.0
	95	100.0	40	100.0

Would You Like to be a Teacher	CA N	CA %	NCA N	NCA %
NA	4	4.3	2	5.0
Yes	22	23.2	2	5.0
No	66	69.5	35	87.5
Maybe	1	1.0	1	2.5
Don't know	2	2.1	0	0.0
	95	100.1	40	100.0

If Yes, Why?	CA N	CA %	NCA N	NCA %
NA	2	2.1	1	2.5
Don't know	1	1.1	0	0.0
Because	1	1.1	0	0.0
Help Indians	3	3.2	0	0.0
Should be more Indian teachers	2	2.1	0	0.0
Like to teach	2	2.0	0	0.0
Like to help others	1	1.1	0	0.0
Money	1	1.1	0	0.0
Good pay, fun to teach	1	1.0	0	0.0
Like kids	3	3.1	0	0.0
Boss kids	1	1.1	1	2.5
Teach Indian history	1	1.0	0	0.0
Want to be smart	2	2.1	0	0.0
Want responsibility	1	1.1	0	0.0
	22	23.2	2	5.0

If No, Why Not?	CA N	CA %	NCA N	NCA %
NA	18	18.9	11	27.5
OK	12	12.6	0	0.0
Because, just don't	11	11.7	11	27.5
Boring	0	0.0	2	5.0
Don't like school teachers	0	0.0	7	17.5
Too hard	9	9.5	0	0.0
Rather be something else[1]	5	5.3	3	7.5
Be hated by kids	1	1.1	0	0.0
Had trouble myself	1	1.0	0	0.0
Poor pay	1	1.1	0	0.0
Kids hard to handle, get on nerves, don't like kids	3	3.1	0	0.0
Don't like school	3	3.1	1	2.5
No patience	1	1.1	0	0.0
I'm not good enough	1	1.0	0	0.0
	66	69.5	35	87.5

[1] "Rather be something else" includes "not interested", "sickening", "don't dig teaching".

WHERE WOULD YOU LIKE TO LIVE AFTER GRADUATION?	CA N	CA %	NCA N	NCA %
NA -	18	18.9	16	16.8
Don't know	10	10.5	5	12.5
California	11	11.6	4	10.0
Hawaii	4	4.2	1	2.5
Canada	2	2.1	0	0.0
Virginia (state)	1	1.1	0	0.0
Washington, D.C.	1	1.0	0	0.0
Montana	1	1.1	0	0.0
Chicago	1	1.0	0	0.0
Bagley	1	1.1	1	2.5
North Woods	1	1.1	0	0.0
Reservation	1	1.0	0	0.0
White Earth	1	1.1	0	0.0
Farm	2	2.1	0	0.0
Red Lake	2	2.2	1	2.5
Cass Lake	3	3.1	3	7.5
Nett Lake	1	1.0	2	5.0
"country"	2	2.1	0	0.0
Rush City	1	1.1	0	0.0
Bagley or Minneapolis	1	1.1	0	0.0
"any place"	4	4.3	2	5.0
Minneapolis or "city" "suburb"	23	24.2	5	12.5
Minneapolis or California	1	1.0	0	0.0
Minnesota	4	4.2	0	0.0
	95	100.1	40	100.0

WHAT KIND OF WORK WOULD YOU LIKE TO DO AFTER GRADUATION?	CA N	CA %	NCA N	NCA %
NA	23	24.2	10	25.0
Don't know	11	11.7	9	22.5
None	0	0.0	2	5.0
Anything	3	3.2	1	2.5
Secretarial-Clerical	13	13.7	3	7.5
Mechanic	7	7.4	3	7.5
Teacher	6	6.4	0	0.0
Nurse	6	6.3	0	0.0
Stewardess	4	4.3	2	5.0
Social Worker	2	2.0	0	0.0
Printing	2	2 1	0	0.0
Lawyer	2	2 0	0	0.0
Truck Driver	1	1.1	0	0.0
Cab Driver	1	1.0	0	0.0
"easy work"	1	1.1	1	2.5
Army	1	1.0	0	0.0
Baseball	1	1.1	0	0.0
Electrician	1	1.0	0	0.0
"working with kids"	0	0.0	1	2.5
Interior Decorator	1	1.1	0	0.0
VISTA	0	0.0	1	2.5
Forestry	1	1.0	0	0.0
Cooking	0	0.0	1	2.5
Work with Indians	1	1.1	0	0.0
Commercial Art	0	0.0	1	2.5
Computer programmer	1	1.1	0	0.0
Welder	0	0.0	1	2.5
Art Teacher	1	1.0	0	0.0
Carpenter	0	0.0	1	2.5
Housewife	1	1.0	1	2.5
College	1	1.1	0	0.0
Draftsman	1	1.0	0	0.0
Interpreter	1	1.1	0	0.0
Architect	1	1.0	0	0.0
Car Wash	0	0.0	1	2.5
Beading	0	0.0	1	2.5
	95	100.1	40	100.0

PERIODS WHEN YOU WERE VERY HAPPY	CA N	CA %	NCA N	NCA %
NA(for all)	10	10.5	7	17.5
4 - 7	20	21.1	2	5.0
8 - 12	36	37.9	7	17.5
13 - 15	44	46.4	23	57.5
16 - 18	12	12.6	6	15.0
	122*	128.5	45*	112.5

* 122 answers from 95 respondents; 45 answers from 40 respondents

PERIODS WHEN YOU WERE VERY SAD	CA N	CA %	NCA N	NCA %
NA(for all)	18	18.9	15	37.5
Can't say	3	3.2	0	0.0
None	4	4.3	0	0.0
4 - 7	30	31.6	12	30.0
8 - 12	27	28.4	14	35.0
13 - 15	18	18.9	3	7.5
16 - 18	4	4.3	0	0.0
	104*	109.6	44*	110.0

* 104 answers from 95 respondents; 44 answers from 40 respondents.

HOW DO YOU FEEL ABOUT SCHOOL?	CA N	CA %	NCA N	NCA %
NA	1	1.0	7	17.5
Like it very much	9	9.5	1	2.5
Like it O.K.	58	61.1	12	30.0
Don't care	13	13.7	8	20.0
Don't like it	7	7.4	2	5.0
Hate it	7	7.3	10	25.0
	95	100.0	40	100.0

WHAT WOULD YOU LIKE TO STUDY IN COLLEGE?	CA N	CA %	NCA N	NCA %
NA	24	25.3	21	52.5
Don't know	9	9.5	6	15.0
"Nothing really" - Nothing	1	1.1	11	27.5
"Anything"	1	1.0	0	0.0
Indian history, culture	4	4.3	0	0.0
Science	3	3.2	0	0.0
Art	8	8.4	0	0.0
Law	6	6.4	0	0.0
Geography	0	0.0	1	2.5
Commercial Art	0	0.0	1	2.5
Electronics	2	2.1	0	0.0
Teaching	1	1.1	0	0.0
Mechanic	3	3.2	0	0.0
Industrial Arts	1	1.0	0	0.0
Forestry	1	1.1	0	0.0
Drafting	1	1.0	0	0.0
Math	1	1.1	0	0.0
Doctor	1	1.0	0	0.0
"Doctor's Degree"	1	1.1	0	0.0
Computer Technician	1	1.0	0	0.0
Metals	1	1.1	0	0.0
Gym	1	1.0	0	0.0
Printing	1	1.1	0	0.0
History	1	1.0	0	0.0
French	1	1.1	0	0.0
Nursing	5	5.3	0	0.0
Stewardess	2	2.1	0	0.0
Languages	2	2.0	0	0.0
English	3	3.2	0	0.0
Cooking - English	1	1.0	0	0.0
Social Work	2	2.1	0	0.0
Business	1	1.1	0	0.0
Interior Decoration	1	1.0	0	0.0
Art - Sciences - Gym	2	2.0	0	0.0
Health	1	1.1	0	0.0
French-Law	1	1.0	0	0.0
	95	100.1	40	100.0

HOW DO YOU THINK YOU WOULD FEEL ABOUT COLLEGE?	CA N	CA %	NCA N	NCA %
NA	2	2.1	9	22.5
Don't Know	3	3.2	0	0.0
Would like it very much	33	34.7	0	0.0
Would like it o.k.	51	53.7	1	2.5
Wouldn't care	6	6.4	15	37.5
Wouldn't like it	0	0.0	8	20.0
Would hate it	0	0.0	7	17.5
	95	100.1	40	80.0

WHAT KIND OF COLLEGE WOULD YOU LIKE TO GO TO BEST?	CA N	CA %	NCA N	NCA %
None	0	0.0	7	17.5
NA	29	30.5	26	65.0
Don't Know	19	20.0	4	10.0
Doesn't Matter	2	2.1	0	0.0
Indian College	4	4.2	0	0.0
U of M	11	11.7	3	7.5
General College	1	1.1	0	0.0
In Minnesota	3	3.2	0	0.0
Augsburg	3	3.2	0	0.0
UCLA	2	2.0	0	0.0
USC	1	1.1	0	0.0
Harvard	1	1.0	0	0.0
Yale	1	1.1	0	0.0
"A Big One"	1	1.0	0	0.0
Vocational	2	2.0	0	0.0
Trade College	1	1.0	0	0.0
"Good One"	2	2.1	0	0.0
Bemidji State	6	6.4	0	0.0
Mankato	1	1.1	0	0.0
Art	1	1.1	0	0.0
Social Work	1	1.0	0	0.0
Haskell	1	1.0	0	0.0
Business	1	1.1	0	0.0
"Far Away"	1	1.0	0	0.0
	95	100.0	40	100.0

WHEN HAVE PERSONAL PROBLEM SEEK ADVICE FROM:	CA N	CA %	NCA N	NCA %
NA	6	6.3	8	20.0
Relative	41	43.1	10	25.0
Teacher	5	5.3	0	0.0
Friend	43	45.4	22	55.0
	95	100.1	40	100.0

WHEN HAVE SPARE TIME PREFER TO SPEND IT:	CA N	CA %	NCA N	NCA %
NA	34	35.8	9	22.5
Home	4	4.3	7	17.5
School	3	3.1	0	0.0
Other	54	56.8	24	60.0
	95	100.0	40	100.0

IF "OTHER", WHERE?	CA N	CA %	NCA N	NCA %
NA	9	9.5	8	20.0
Indian Teen Center	22	23.1	6	15.0
With a friend	9	9.5	4	10.0
With brother	0	0.0	1	2.5
At a party, having fun	2	2.1	0	0.0
In the streets, outside	8	8.4	3	7.5
At the junk yard	0	0.0	2	5.0
Anyplace	4	4.2	0	0.0
	54	56.8	24	60.0

WOULD CHOOSE, AS PERSON MOST LIKED:	CA N	CA %	NCA N	NCA %
NA	2	2.1	8	20.0
Relative	36	37.9	9	22.5
Teacher	4	4.3	1	2.5
Friend	53	55.8	22	55.0
	95	100.1	40	100.0

WOULD GO ON A TRIP WITH:	CA N	CA %	NCA N	NCA %
NA	1	1.1	7	17.5
Relative	40	42.1	7	17.5
Teacher	3	3.2	2	5.0
Friend	51	53.7	24	60.0
	95	100.1	40	100.0

WHEN DISCUSSING PROBLEMS, AM UNDERSTOOD BEST BY:	CA N	CA %	NCA N	NCA %
NA	4	4.3	6	15.0
Teacher	15	15.8	1	2.5
Relative	36	37.9	13	32.5
Friend	40	42.1	20	50.0
	95	100.1	40	100.0

MEANS MORE WHEN PRAISED BY:	CA N	CA %	NCA N	NCA %
NA	5	5.3	8	20.0
Teacher	19	20.0	1	2.5
Friend	25	26.3	19	47.5
Relative	42	44.2	12	30.0
All of above	4	4.3	0	0.0
	95	100.1	40	100.0

PAY MORE ATTENTION TO ADVICE FROM:	CA N	CA %	NCA N	NCA %
NA	4	4.3	9	22.5
Relative	64	67.4	12	30.0
Teacher	15	15.8	6	15.0
Friend	12	12.6	13	32.5
	95	100.1	40	100.0

IF RECEIVED AWARD, WOULD FIRST TELL:	CA N	CA %	NCA N	NCA %
NA	3	3.2	7	17.5
Relative	60	63.2	16	40.0
Teacher	7	7.4	0	0.0
Friend	25	26.3	17	42.5
	95	100.1	40	100.0

IF WORKING ON PROJECT, AND NEEDED HELP, WOULD FIRST ASK:	CA N	CA %	NCA N	NCA %
NA	2	2.1	9	22.5
Relative	28	29.5	8	20.0
Teacher	35	36.8	7	17.5
Friend	28	29.5	16	40.0
All of above	2	2.1	0	0.0
	95	100.0	40	100.0

RELATIVES IN COLLEGE?	CA N	CA %	NCA N	NCA %
NA	3	3.2	8	20.0
Yes	27	28.4	5	12.5
No	35	36.8	14	35.0
Not Sure	30	31.6	13	32.5
	95	100.0	40	100.0

WHERE?	CA N	CA %(of 95)	NCA N	NCA %(of 40)
NA	12	12.6	2	5.0
Don't Know	3	3.2	1	2.5
Out of State	3	3.1	1	2.5
Bemidji	3	3.2	0	0.0
Moorhead	2	2.1	0	0.0
Mankato	1	1.0	0	0.0
University of Minnesota	3	3.2	1	2.5
	27	28.4	5	12.5

FRIENDS PLANNING TO GO TO COLLEGE?	CA N	CA %	NCA N	NCA %
NA	6	6.4	9	22.5
Yes	30	31.6	7	17.5
No	10	10.5	8	20.0
Not Sure	49	51.6	16	40.0
	95	100.1	40	100.0

WHERE?	CA N	CA % (of 95)	NCA N	NCA % (of 40)
NA	14	14.7	1	2.5
Don't Know	3	3.2	0	0.0
Out of State (Denver, Calif.)	2	2.1	0	0.0
Anyplace	1	1.0	1	2.5
U of M	8	8.4	1	2.5
Haskell	1	1.1	1	2.5
Bemidji	0	0.0	2	5.0
Kansas	0	0.0	1	2.5
A Good One	1	1.1		
	30	31.6	7	17.5